Duodenal ulcers, 60% proven correct. Filling defects were found in 92% of all carcinomas. During the year of 1914 out of 4,118 X-rayed, 1140 were operated. Of this number 950 cases were tested as to gastric motility, by both the ray and the stomach tube. The former gave 23.1% positive residue while the latter gave only 13.7%. If the statement of W. J. Mayo is true, that 36% of gastric carcinomas are curable by early operation, then we can begin to realize the great importance of any established method that will bring about or assist in early recognition of this grave malady.

With statistics such as these corroborated by Haudek with 12,000 cases, and Cole with years of experience, we cannot help but acknowledge that the usefulness, value, and permanency of the Roentgen Ray in this particular diagnostic field, is established beyond all doubt, although it may yet be in its infancy.

To summarize, I believe that we may safely draw the following conclusions:

1-That every physician should familiarize

himself with the technique and value of this method and its indications.

2-That it is one of our best diagnostic aids in certain diseases of the gastro-intestinal tract, and should whenever possible be adopted as a routine measure.

3-While not infallible, great reliance can be placed in the findings when properly correlated with clinical history and physical examination.

4-Judging by statistics of the past, the opaque meal should seldom, if ever, be omitted in the differential diagnosis of ulcer and carcinoma, or in their direct diagnosis.

And in conclusion, as one of our National Presidents has said, "Prophecy is a seductive although a perilous occupation, yet it is every one's privilege to indulge therein," and if I may use this same privilege, I venture to say that astonishing and valuable as have been the past developments of the roentgen ray in this particular field, even greater things await in the future, when it shall have developed from precocious infancy into a full and glorious maturity.

## Fifty Years' Progress of the American Negro in Health and Sanitation

An Address By C. V. ROMAN

Delivered at the Semi-Centennial of Howard University, Washington, D. C. March 2, 1917

Health problems begin with the souls and purposeful conduct is still the best passport not with the bodies of men. Sanitation is but a reflex of cerebration, and hygiene is a matter of appetite and instinct, impulse and conduct. Health is to be measured in terms of psychology rather than in terms of physiology. What a man thinks is more fateful than what he eats. He sustains his body by what he eats but he is what he thinks. A man has a body, but is a soul. Physical condition is made or marred by psychical and social conditions. The key to the mortality table is to be found in the educational, economical and political situation. Progress in sanitation and health is a reciprocal factor of progress in liberty, virtue and intelligence. No modern discovery has abrogated the moral law; upright and

to the outer boundary of human life. Length of days is yet the reward of wisdom. Science unites with religion in predicting a short life

for the wicked and violent.

A fixed subject for a speaker is a kind of procrustean table upon which to spread the thoughts of the selected victim, but has its advantages. If it hampers the speaker, it protects the audience, divides responsibility and distributes credit. Ideas are like fire or water. The necessity for restraint and limitation stands directly in ratio to their strength and copiousness. Passion is quite as inflammable as powder and just as dangerously explosive as dynamite. Lincoln's "House Divided" speech was the prelude of the Civil War. "This country cannot permanently endure half slave and half free" was the opening shot. The "irrepressible conflict" was on. The laboring man must be either a citizen or a serf. The assault on Sumner and the Dred Scott Decision were attacks on the Citadel of Liberty. Freedom shrieked and Columbia answered. Evolution obstructed is revolution invited. Phillips' brotherhood of man idea, and Yancey's King Cotton idea tried to pass each other at Gettysburg.

The fifty year limit and the nature of our subject compel reminiscences. We start with the founding of this institution in 1867. The medley of sounds is bewildering. We are in the wake of the great war. The president of the fallen Confederacy is still in prison and trials for Lincoln's assassination are not over. It is ninety-one years since America declared that all men have a right to life, liberty and the pursuit of happiness; and that governments derived their just powers from the consent of the governed; but only two years since she awoke to the "inconsistency of compelling people and their posterity to serve continually and arbitrarily without any proper compensation for their services." (1) The Fifteenth Amendment is unborn and the Fourteenth is only a proposition. The ink is scarcely dry upon the Citizenship Civil Rights Bill, Lincoln is dead and the war is over; but the real battle for freedom has just begun. The "irrepressible conflict" between oligarchy and democracy, as responsible for Calvary as for Runnymede, Bunkerhill or Gettysburg, is still raging in this year of grace, 1917. The United States Senate is now asked to decide whether the three war amendments are to stand. The resolution calls for L t two, but even a lawyer or congressman can see that to invalidate the 14th and 15th Amendments renders impotent the 13th. So in 1917, this nation and we as a part of it, are facing the same problems we did in 1867. We are boasting of re-union and peace, but cotton is still king, and fraterrity is yet a dream. Our ship of State weathered the storm of Civil War but

The ship in vain by tempest toss'd May founder in the calm; And he who braved the polar frost Faint by the Isle of Balm.

Prosperity may strengthen prejudice and peace may poison justice. Physical well being may fructify the seeds of moral decay and a nation may grow too rich to be righteous.

Health problems, I repeat, begin with the souls and not with the bodies of men. The undoing of Babylon was that the souls of men were bartered in her market place. (See Rev. 18:3.) Freedom and health are intimately and inseparably related. Segregation is the partner of disease and the enemy of sanitation. Honor and long life are boon companions. The key to infant mortality is to be found in adult morality.

Man never has nor ever will, either individually or collectively, find truth by treachery, or reach justice by cruelty. No deception is so serious as self-deception, whether practiced by individuals or by society at large. The final damnation of a liar is to believe his own lies. His memory becomes a sinner and his judgment turns a fool. Life is a unity and all its joys are to be found in harmony of proportion and action. Health is no exception. We are nine-tenths psychical and only one-tenth physical. Psychology more than physiology delimits life's boundaries, and measures its potencies. A man's desires more than his possessions determine his health and happiness. The crankery that will take no medicine and the crankery that seeks life by medicine alone, are twin idiocies. The first, however, is both pleasanter and less dangerous, leading neither to poverty nor intoxication. Expecting prayer to remove pus may mean the death of a crank but expecting whiskey to cure catarrh means social delinquency and criminality. The twenty-six thousand eight hundred drugless healers with their sixteen million seven hundred and thirty thousand followers are, on the whole, good citizens.

The greatest difficulties confronting us from a sanitary and hygienic standpoint arise not from the physiological weakness of the colored man but from the psychological strength of the white man. The white man's immunity to fact is a more destructive force than the colored man's susceptibility to disease. A diseased mind presents more serious problems than a frail body. They may, of course, be reciprocally cause and effect.

For ways that are dark and tricks that are mean, American prejudice against the Negro beats the world. The virtues of the race have no news value. Yet the Negro is the only element of our population whose racial iden-

tity is always published in connection with unpleasant news. It is the fixed habit if not the determined policy, of practically the whole newsgathering system in America, and of the world so far as American influence goes.

Money or meanness is at the bottom of this unique and cruel injustice. Cruelty as a national trait presages decay. Does the increasing boldness of injustice portend American eclipse? Does advancing segregation mean the night of democracy? Has the God of Justice further punishment in reserve for America for excluding the Negro from the Declaration of Independence? Was not the blood of the Civil War sufficient absolving oblation? Is it depravity of popular taste or the prejudice of editors and reporters that makes newspaperdom so unfair to the American black man? Whatever the cause, it is a sad situation that clouds thinking, complicates action and increases our mortality.

Last year I was the only colored person present at a health conference in a certain city. At the conclusion of the program, the chairman finally yielded to the earnest, though private solicitations of the secretary, and called on me. I spoke briefly but acceptably. The meeting took on new life. The chairman's comment on my address was much longer than the address itself. In the press reports I was the only speaker quoted and the only one whose name was not mentioned. "One of the speakers said," was the supplanting introduction to the quotation from me. The incident is typical of the civic situation, and explanatory of some vital statistics.

I do not refer to the ruthlessness of instinct nor the barbarity of self-preservation. I am talking about cruelty as a pastime and injustice as a creed; discrimination as a principle of jurisprudence, and segregation as a method of administration; unfairness as a fixed principle and caste as a desired goal. These things mean the death of democracy.

A man is heredity plus attainment. Democracy accepts the first as the constant factor, and takes the second as the proper standard for measurement. A man's superiority over a dog arises not from heredity but from attainment. It is not a matter of anatomy, physiology and chemistry, but of mentality, morality and conduct—in a word, psychology. "As a man thinketh," not as a man looketh,

"so is he." If he thinks cruelty and injustice, he is cruel and unjust; and he will never obtain kindness nor justice; as with the unit so with its multiples.

Working men as a class will never be fairly treated until as a class they are willing to treat all working men fairly. It is a universal principle. Belgium is as secure as Congo and no more. The intelligence and wealth of Quality Hill cannot make a successful assault upon unsanitary obstructions to socioeconomic advance while ignoring the squalor of Poverty Lane. The systematic propaganda to segregate and repress colored Americans outrages its professions as well as increases the colored death-rate by intensifying the struggle for bread; and, like all injustice, is inconsistent with itself.

While expected to conform to their mandates, the Negro is systematically excluded from the advisory and administrative councils of educational health. The South boldly preaches it as a creed, and the North almost as boldly accepts it as a practice.

With no colored nurses, internes, or physicians in city hospitals, with no representation on education and health boards, does the Negro get a square deal? There were sixteen deaths in the city hospital during the month of December, 1916, in a city where the colored people form one-third of the population, but get nothing like one-third of the hospital accommodations, yet nine of those deaths were colored. It is hard to believe that the injustice which excluded colored nurses and physicians from the care of their own did not contribute to this excessive mortality. It takes a great deal of faith in God backed by a good deal of ignorance of man, to believe that the prejudice which slams the door in your face will do justice behind your back.

"Slow moves the pageant of a climbing race." The mental and physical health of an individual or community may be accurately gauged by studying the action and reaction in relation to the three fundamental and dominating impulses of human life—nutrition, generation and thought.

Our first impulse after we draw the breath of life is to eat. The first sign of civilization is when men will eat together, in harmony; and its highest consummation will be when every one has enough to eat, and every one is satisfied with enough. Gluttony and hunger are both enemies of health and civilization.

Next comes the reproductive impulse, which
dominates our whole being and remains one of
the unsolved problems of human society, as
our eleemosynary, penal and reformatory in-

stitutions amply testify.

Finally, the slowly evolving intellectual faculties get control and the ship of our lives heads for that glorious and most-to-be-desired haven, where reason rules and passion serves. Morality and its reciprocal factor, long life, depend upon the proper duration, strength and sequence of these dominating passions.

Generalizing broadly, infancy and childhood culminate in a neutral animal somewhere about the twelfth year of life, the close of the next eight or ten years finds this neutrality differentiated sharply into male and female. Another eight or ten years and men and women emerge ready for the serious duties of life. An individual should have found himself, his work and his mate by thirty or thereabouts. Thirty years of toil and struggle should bring the well-laden ship of one's life safely into the harbor of old age with ten years for rest, retrospect and preparation for the return voyage to the eternity whence he came. Modern investigation has not yet invalidated the observation of Moses that threescore and ten years mark the natural boundary of the average human life.

This normal evolution is possible only in a free and intelligent state of society. But a segregated people "are for a prey and none delivereth." (Is. 42-22.) All history shows that ignorance, poverty and oppression are enemies of health and longevity. Conduct and condition, not color nor race, are the determining factors in disease and death.

In the light of these general truths, let us scan the last fifty years for signs of progress in sanitation and for hopes of improvement in health.

The first great fact of our sanitary and hygienic history is that we are still here. As a race we have met the fundamental condition of an earthly career. We have lived, yea, we have increased and multiplied. Beginning with ignorance, poverty and helplessness we can say to American prejudice what St. Paul said to Jewish bigotry and Roman tyranny: "Having obtained help of God, we continue unto this day."

There are three kinds of testimony that

tend to establish our ability and intention thus to continue.

A.—The witness of those that believe in us. We may be justly proud of our friends, civilization's beacon lights, the quintessence of the good and great of human society.

B.—The works we have done. Our accomplishments are the wonder of the world. There are but few lines of human endeavor to which we have not made contribution.

C.—What we believe and what we are. We believe in fair play, and we are the most patient and best natured people in the world.

In the Century Dictionary, published 1899, I find this note: "Howard University, an institution of learning at Washington, D. C., founded in 1867, and designed especially for the higher education of the colored race, but open to all races and creeds." That is characteristic of the colored man's attitude and institutions—"open to all races and creeds." Colored churches are the only churches in this country where anybody may go and be welcome if he conform to local customs. Colored lodges exact manhood, not race tests.

II

This conference is one of the indices of our moral and intellectual ability to orientate ourselves properly. Direction more than speed indicates destination. We are headed uphill.

III

The colored man has in sanitary and hygienic matters kept his relative place, notwithstanding his present high death-rate. To illustrate my meaning, let us study for a moment the vital statistics of Nashville, Tennessee. The record began in 1875. That year the white death-rate was twenty-five and seventy-eight hundredths (25.78) and the colored rate was forty-nine and sixty-nine hundredths (49.69.) The white rate was fifty-two hundredths minus (.56) of the 1875 record, while the 1915 col-1915, the white rate was fourteen and thirtytwo hundredths (14.32) or fifty-six hundredths (.58) of the 1875 record, while the 1915 colored rate was twenty-three and thirty-six hundredths (23.36) or only forty-seven hundredths (.47) of the 1875 record. That is, in 1875 the white rate was fifty-two hundredths minus (.52-) of the colored rate, but in 1915 it was sixty-one hundreths plus (.61+) of the colored rate. In other words the colored people have kept their relative position and end a forty year march a little closer to the leader than when they started. While the leader

is still ahead, can he truthfully say he has outrun his fellow travelers? So the colored man's vitality is improving relatively if not absolutely. The statistics of the District of Columbia are even more favorable. In 1875 the white death-rate was nineteen and twentytwo hundredths (19.22) and the colored was forty-seven and sixty hundredths (47.60). Forty years later, 1915, the white rate was fifteen and thirteen hundredths (15.13) and the colored was twenty-six and eighteen hundredths (26.18). In 1875 the white rate was only forty hundredths of the colored rate, but in 1915 it was fifty-four hundredths of the colored rate. The white death-rate of 1915 was seventy-eight hundredths of the 1875 rate, whereas the colored 1915 rate was only fiftyfive hundredths of the 1875 rate.

A fair interpretation of the available statistics justifies the acceptance of these data as a true index of racial progress in mortuary matters. Bulletin 129 from 1910 United States Census Report shows that in thirty-three Northern cities colored people made a net gain of two per mil. in the decade 1900-1910, while the whites made a gain of two and five-tenths during the same period. In twenty-four Southern cities the colored people made a gain of four and the white people a gain of two and nine-tenths. For the fifty seven cities the colored people show a net gain of three and four-tenths and the whites a net gain of two and five-tenths.

"The general tendency appears to be in the direction of a declining death-rate for Negroes in registration cities, the decrease being somewhat greater for Negroes than for whites; as a result, the difference between the death-rate for Negroes and for whites in these cities was not as great in 1910 as a decade earlier."

An impartial examination of vital statistics does not warrant, in fact, flatly contradicts, many of the deductions and prophesies of Hoffman, whose "Race Traits and Tendencies of the American Negro" has been such a solace to Negrophobiana.

These figures tend to confirm another conclusion reached by me some time ago through a different line of investigation; namely, the great health claims made for the slave regime are not well founded. In their best form these claims of a golden age of health are but isolated instances of the general tendency to locate a golden age behind us. In their worst

form, these claims are but ignorant or malicious attempts to discredit freedom and glorify slavery. Under the rigors of oppression miscarriage precluded invalidism and graveyards excluded hospitals. Where the weak are not permitted to live to get sick, and where no records are kept of either still-births, miscarriages or deaths, it is easy to present a fine record of health.

In matters of health as in matters of morals, slavery was the "execrable sum of human villainics." American slavery was a mad night of ethical and economical debauch. The sooner we can all forget it the better for all.

## IV

Not only has the colored man numerically and statistically more than held his own in mortuary matters, but he has improved in personnel. Fifty years ago a colored doctor or dentist, had indeed been heard of but rarely seen. The pharmacist and trained nurse, however, were not even conjectures. Today these four professions form a respectable army of consecrated workers marching under the banner of Hygeia to the defense of colored America. They are our answer to the lugubrious prophecy that death is nature's final decree in equity for the Negro in the western world. It is a vain wish of Negrophobia. We shall not die out.

Born on the earliest dawn of time, We shall be till time is o'er. We've sung our song in every clime, And dwelt on every shore.

So much for the past and its portent, what are the consolations of the present and the hopes of the future?

The human mind seems so constructed that all problems must be reduced to the "yes" and "no" form for final adjustment. Man is a bilateral animal, has two hands, two feet, two eyes and two ears (and sometimes two faces). His every action is based upon a bifurcated option. He can see only two things at a time clearly enough to compare them. He stands eternally at the cross roads. No Scotch verdict of "not proven" is possible. "To be or not to be, that's the question." To this form slavery was finally reduced. To this form prohibition and woman suffrage are coming. To this form must the race question eventually come. There is one unanswerable argument in favor of our cause. It is the same argument that favored emancipation and now favors woman suffrage. That argument is justice.

The Russian Pogrom against the Jew and the American "Jimcrow" against the Negro are identical in genesis, object and principle. They are in diametric opposition to human justice. The equality or inequality of races has nothing to do with it. The prejudice of past ignorance is made to serve the ambition of present greed.

A man often denied a square deal may develop a habit of thinking that will render him unable to recognize a fair opportunity when presented. It is so with the colored man today. Oppression from without the race is reinforced by ignorance, meanness and incapacity within the race. Herein lie the dangers and difficulties of our high death-rate. American mortuary returns reveal no lethal diseases peculiar to the colored people. Tuberculosis of the lungs, the various forms of pneumonia, organic heart disease and infant mortality constitute the major part of our excessive death-rate. These are all diseases of crowd and stress. Intemperance and late hours, insufficient food and rest, bad housing and immorality are powerful factors in their production and deadliness. Many of these factors are measurably within our control. I believe that an intelligent and earnest effort to control the factors within our reach will make available other opportunities for useful and effective service. Why should not the colored people have their proportionate share of public money for educational and sanitary purposes? Why should not colored nurses, internes and physicians be in control of the colored wards of public hospitals? Why should strictly colored communities not have colored sanitary inspectors? Why should insurance companies with large colored clienteles not employ colored nurses? Why should cities with large colored populations not have colored assistants in the health offices? Why? Because the question has never been brought up in the "yes" and "no" form in the various communities. When skillfully and tactfully presented with proper vigor in the "to be or not to be" form they will be.

It is a common thing to see individuals continually reject the only reasonable means of attaining to that they continually describe as desired ends. Society is but a replica of the individual. This unwise attitude has too often characterized our racial leadership. But the increasing civic consciousness of our masses and the growing altruism of our

classes portend a better day. This spirit of awakening responsibility to altruistic leadership is manifesting itself all over the country, but is most acute just now in Chicago whither Prof. Woodson of your city went to found the Association for the Study of Negro Life and History. There he found that splendid exemplar of the spirit I am speaking of, Dr. George Cleveland Hall, around whose stalwart personality revolve in that city the Y. M. C. A. forces of our race.

The struggle for justice and fairplay in the realm of politics and economics finds its counterpart in the struggle for truth and equipoise in medicine. Race prejudice has cast its baneful shadow athwart the pathway of medical science and chromotopsia has characterized the vision of medical men. The responsiveness of medicine to outside influences has materially enhanced the Negro death-rate. Vital statistics are interpreted in terms of ethnography and mortality returns are taken as a measure of racial fitness; pathology has become the handmaid of prejudice and the laboratory a weapon of civic oppression.

Terms are juggled and values are confused. Facts are inadequately observed and improperly interpreted. The soul politic is not distinguished from the body politic. Political machinations masquerade as economic forces, and health problems are complicated by racial diversity. The ranting of politicians has confused the judgment of physicians. Race discrimination bars the Negro's pathway to sanitary reforms and hygienic benefits. What is the remedy?

While nature is impartial she has no respect for ignorance and no mercy for disobedience. The death-rate is always lower in the uplands of intelligence than in the marshes of ignorance. In the game of life fate deals, but every player is permitted and required to play his own hand. Poverty and disease are indeed an illmatched pair that never fail to co-operate to shorten the lives of their victims. We must do our part regardless of the heavy handicap of unreasoning prejudice. Our leaders must be wise enough to comprehend the general welfare and broad enough to work for the common weal, being tactful enough in the meanwhile to make the betterment of the Negroes' condition a part of a general advance.

Do you ask like Nicodemus of old, "How can these things be?" I answer in the words of the Great Physician, "Ye must be born anew." We must stop "seeing black" and work for humanity. He that would find his life by selfishness shall lose it and he that would lose his life for altruism shall find it. Let us stand actively and always for civic righteousness whether we are immediately affected or not. Our voice is too seldom heard in public discussion except in our own behalf. Let us become dynamically and aggressively a part of the American public. We must cultivate initiative. To do this we must respect and support our thinkers. We must utilize the exclusive power of a new affection. We need to forget ourselves, and make the rest of the American people forget us for a while. Common dangers furnish a basis for united action. The most insidious and destructive diseases of civilized life show no racial predilection. Gonorrhea, and syphilis, opium, alcohol and cocain, respect no racial lines. The high and increasing mortality of middle life from Bright's disease, apoplexy and heart disease is a national not a race problem. Alcohol causes sixty-two per cent of Bright's disease, forty per cent of apoplexy and fifty per cent of heart disease. Temperance is not a race question.

It is estimated that tobacco takes ten years of the life, ten per cent of the vitality, and thirty per cent of the intelligence of its devotees. This also is not a race question; neither is preventive medicine. But enough! Let us become more aggressive for the general welfare, aspiring to know and daring to doubt where bigots and phobes are content to assert, wonder and accept.

Nature holds the destiny of America as hostage to insure the benefits of democracy, not to the man that is white, nor to the man that is black, but to every man that is a man.

There is a brighter day ahead for the colored man or a darker night for the white man. Liberty and health are coming to all or going from all. We shall have either a day of democracy and life or a night of tyranny and death.

Let us do our part, trusting and serving Him who has declared through St. John the Revelator:

"Behold I have set before thee an open door, and no man can shut it."

## Preventive Medicine in Obstetrics

By FENTON N. GOODSON, M. D., St. Joseph, Mo.

In speaking of preventive measures in routine and general practice it seems suitable to commence with the subject obstetrics; because in that department preventive measures so far as I know were first generally observed. For many years obstetricians, including the majority of general practitioners, have realized the importance of keeping women under very careful observation during the whole or a greater part of pregnancy. Our object is, to put the matter very plainly, to prevent our patients from getting sick. We desire especially to prevent toxemia and its results, such as pernicious vomiting, acute yellow atrophy and eclampsia. This is of course only a small part of the story, but it seems sufficient to illustrate our point.

Do you realize that in the United States

this year, twenty-thousand women will sacrifice their lives on the altar of child bearing? That many times twenty thousand women following poor obstetric practice, will live in suffering and partial invalidism, which might have been prevented? That an appalling army of babies are mentally and physically crippled at birth, that thirty per cent of babies are blind because of the neglect of about two These are minutes of time at their birth?" facts that should command our attention and enlist the sympathy of every man of this society. Little thought is given by the laity or the profession to pregnancy and child birth. Necessarily under the present system, the great bulk of obstetrics must be done by general practitioners; the practice of obstetrics requires harder work and yields less reward than any other branch of medicine. No part of a